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eases, or to have carried the discussion of its subject into regions where it must sooner or later be carried. Its chief value, apart from its archæological material, lies in its persistent emphasis of the truth that demoniac possession is pathological and not moral.

The second of the two volumes attempts a defense of gospel miracles by a reworking of Hudson's theories, and an indiscriminate combination of spiritualism, Chinese demonology, and the proceedings of the Society for Psychical Research. S. M.

A Primer of the Christian Religion, Based on the Teaching of Jesus, its Founder and Living Lord. By GEORGE HOLLEY GILBERT, PH.D., D.D. New York: The Macmillan Co., 1902. Pp. 76. \$1.

There is no more pressing need in the church today than a suitable and adequate manual for religious instruction in the Sunday school and the home. This statement requires no proof here. Dr. Gilbert has sought to meet this need in his *Primer*.

The book consists of eighty-five questions with answers, references, and notes, printed on alternate pages, the intervening pages being left blank, presumably for convenience in making notes.

The merits of the book are easily stated. They are the general simplicity and pertinency of the questions, the clearness and intelligence of most of the answers, the avoidance of purely speculative subjects, and a pervasive spirit of reverence and faith. A single specimen may be given: "15. What did Jesus say about his teaching? Jesus said that his words should not pass away, and that whosoever would hear and do them should be like a house built upon a rock." A part of the note following this answer is: "The declaration of Jesus that one who does his word is as a house built on a rock hews an even and straight way through the multitudinous creeds and theologies of men."

The defects of the book soon appear to the careful observer. (1) It is called a *Primer of the Christian Religion*, but the references which are meant to support and illuminate the teaching are drawn almost exclusively from the four gospels. Yet the authentic epistles of Paul are earlier than the earliest synoptic record. (2) The fourth gospel is placed on a par with the synoptics as a record of Jesus' words and deeds. Critical questions cannot properly enter into a primer, but the primer should *implicitly* recognize the different historical values of documents. (3) While agreeably wanting in the abstract and dogmatic

elements so familiarly and predominantly present in most catechisms, this primer is deficient in explicit applications of truth to the moral life. For example: "63. What is it to follow Jesus in serving our fellow-men? To follow Jesus in serving our fellow-men means that, in a love born of God's love to us, we are to give our lives for the salvation of the world." The answer is less clear than the question. Again: "64. What are the followers of Jesus to the world? The followers of Jesus are the channel through which the light and power of the gospel come into saving contact with the world." This is all true, in a sense, but it is not clear and specific. (4) The references are inadequate and sometimes not pertinent. They seem to have been selected hastily and by an uncritical hand. Under question 8, "What did it mean to be called 'the beloved Son'?" one reference is to Psalm 2:7!! We marked nearly a score of questions under which the references are inadequate or irrelevant. In some instances the answers to the questions are also inadequate. The part of the book dealing with the "messianic" aspect of Jesus is especially unsatisfactory. The statement, under question 10, that "the Son of man" is "a title which on his lips was equal to Messiah," is open to serious doubt, in view of the fact that Jesus spoke Aramaic. Under question 58 the references are misplaced; the second line should be first.

Despite all necessary abatements, the book is more than a good attempt; it is so good that we desire to see it made better. As it is, it is an improvement, in form and quality, on most, if not all, of the handbooks that thus far have appeared. It is a strong move in the direction of "the simplicity that is in Christ."

PHILIP STAFFORD MOXOM.

SPRINGFIELD, MASS.

Christ and Life. By ROBERT E. SPEER. Chicago: Fleming H. Revell Co., 1902. Pp. 230. \$1.

After an introductory chapter on the lordship of Christ, Mr. Speer descends at once to particulars. He exalts the functions of the will in personal religious experience, and gives a wholesome warning against too much dependence on feeling. In the chapter on prayer he seems to plead for long seasons of lonely devotion, and comes perilously near advocating excessive familiarity with God in an illustration of the "quaint Italian" who spoke to God as "my papa in heaven." He quotes Ruskin pertinently urging that the best hour of the day be given to the Bible. He will not, we think, get the approval of the